THE PACIFIC

A RELIGIOUS AND FAMILY PAPER

Volume LVI. SAN FRANCISCO, APRIL 5, 1906 Number 14

Pacific Theo Sem
Reading Room

THE UNREACHED GOAL.

A little time for rest
And then—away.
There is a race to run
Ere close of day;
A battle to be fought,
Conquer w[illegible] nay.

High up among t[illegible]lls
The best thin[illegible]it:
Climb on and do not tire,
The hour is late:
The victor shall be crowned
At heaven's gate.

Yield not to sloth; be strong,
Alive, alert;
From effort, courage, toil,
New strength derive.
There is no prize for those
Who will not strive.

Take heart, keep hope, go forth
On some good quest;
Be satisfied with naught
Less than the best;
Those who the heights have reached
Have leave to rest.

Be not thou beaten back,
Persist, contend;
Aim at the highest place,
The noblest end;
God's grandest prize awaits
Those who ascend.

—Marianne Farningham.

PACIFIC
Theological Seminary

THE PACIFIC

Established 1851.

The Oldest Paper in California.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC.
W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance - - - $2.00
Foreign Countries in Postal Union 3.00

Change Of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

Please Look at the figures printed each week onthe label. They give the date to which your Subscription is paid.

Golden Gate Undertakin

G. P. Prechtel G. W. Keeler L. M. Snook
E. Worth, Sec'y.

2475-2483 MISSION STREET
Telephone Mission 102

C. H. Ashley H. S. McCurdy
Assistants.

Things to Eat, Drink and Nibble,
VEGETARIAN CAFE.
Market St., San Francisco Telephone Main 5378
Helena & Battle Creek Sanitarium Food

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.

SAN FRANCISCO. - CAL

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.

Phone Main 5125

S. F. BUFFORD, Manager.

SCHOOL

POMONA COLLEGE,
CLAREMONT, CAL.

GEORGE A. GATES, D. D., LL. D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.,
PROF. E. C. NORTON, Ph. D., Dean.

Pacific
Theogical Seminary
LOCATED AT BERKELEY

Seat of University.
Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semities. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified studeits of any Christian Church; to women as well as men. Location and climate unexcelled. Address President
REV. J. K. McLEAN, D. D.,
Berkeley, Cal.

Blake, Moffit & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.

Cable Address:
FOSTER CO., SAN FRANCISCO.

S. FOSTER & CO.
WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

A MESSAGE TO AMERICA.

The Welsh revival is not the triumph of a great evangelist, but of a Great Evangel. The movement comes of inspiration rather than organization, and the emphasis of its message to the world is not upon men or measures, but upon the changeless things of grace. Manners and modes and methods change with changing times, but there are some things that abide—the message, the mission and the might that is back of them. Amid the bewilderment and perplexities of this age of transition and inquiry, the movement across the waters calls us back to the regnant and eternal realities.

It is with the baptism of certainty that the church in Wales has been baptized. She has had the vision. She knows. She is very sure. And because of this, she does not first dispute or discuss or debate—she declares. She has come back to the note of apostolic confidence, the confidence not of dogmatism but of sainthood.

And the vision has issued in victory. Without great organization, or advertisement, or committees, or much missionizing, and many other excellent expedients, the victory has come. God—eternity—forgiveness—the Spirit's power—they have conquered. They have conquered through conquered men. It is not the eloquence of Mr. Roberts that breaks men down; it is his tears—the tears of one who has seen the tears of Jesus.

The movement in Wales is something more than a great mission. It is the movement of a church that has caught the spirit of evangelism and has come to understand something of the imperialism of Christ. Every pastor has become his own evangelist, and finds his members at the same work. It has come to be seen that the life evangelistic should be the normal life of the church, and that every member should be a missioner, and the tongue of flame the insignia of every disciple.

And because of these things men speak of "White Wales" today—white through the blood of the Lamb. And by this same ministry, working perhaps through different modes and methods, but the same in its message and power, the cleansing can come to America, and to all the world.—Gwilyn O. Griffith in The Ram's Horn.

A little girl came in from school one day very indignant because she had been kept in to correct her problems after the others had been dismissed.

"Mamma," she said, "I'll nevur, nevur speak to Edna Bates again as long as I live."

"Why, dear?" asked her mother.

"Because," pouted the little maid,

THE PACIFIC

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST

W. W. FERRIER, Editor.

San Francisco, Cal. April 5, 1906.

THE IDEA OF JUST TREATMENT FOR THE CHINESE GAINING GROUND.

We have in San Francisco and vicinity an Exclusion League which is trying to make considerable noise over the admission now and then into this country of a few Chinese, and is working also for the upbuilding of a sentiment against all Asiatics. We believe that these men have been acting without any real knowledge of the situation, and that they are receiving not infrequently a little enlightenment. The facts are, the sober sentiment of this country is in favor of a humane and just treatment of the Asiatics, and no unreasonable outcry from the Pacific coast is going to change it.

President Roosevelt said a few days ago to representatives of the American Federation of Labor: "I will do everything in my power to make it easy and desirable for the Chinese of the business and professional classes, the Chinese travelers and students, to come here; and I will do all I can to secure their good treatment when they do come; and no laboring man has anything whatever to fear from that policy. I have a right to challenge you as good American citizens to support that policy."

But the President did not stop with that declaration. He added something which is another among the many utterances and actions of his of late which stamp him as a man of real manhood; he said further: "And in any event I shall stand unflinchingly for it."

A very large majority of the people in the East will commend Roosevelt for that utterance. We believe that he will be commended for it by a majority of the people of the Pacific coast.

In a meeting in San Francisco a few days ago of the exclusion League a member made a statement which showed the weakness of their cause. He spoke of the need of work right here at home for the upbuilding of a sentiment against the Chinese and Japanese. One speaker had scored the government at Washington for what he termed its lack of aggressiveness against the Asiatics; but this man expressed the opinion that nothing other could be expected when even officers of labor unions hereabouts were employing such labor. And he urged a boycott, saying that an effective one here would accomplish much in other cities.

Another evidence of the weakness of their cause in what was once their stronghold, is found in the statement of Walter Macarthur, a leader among them, and also of large influence generally in labor circles. Mr. Macarthur said concerning Japanese exclusion: "I firmly believe that there are men in congress today, elected from the state of California, who if called upon to vote either for or against Japanese exclusion would vote against it, taking their chances upon re-election when they come home."

This is not at all unlikely. And we do not believe that any action on the part of the exclusion League will materially change the general situation. Congress will not take any action that will endanger further our relations with the people of Asia. Indeed the tendency is now and will continue to be toward a fairer treatment.

Among the significant things in the East recently is the wide-spread favorable comment on the suggestion of President James of the University of Illinois that a special commissioner be sent to China by the United States government for the purpose of extending a formal and cordial invitation to young Chinese who may wish to go abroad for study, to come to this country to avail themselves of our educational advantages. The New York Sun says that it is evident that China is on the verge of a great political, economic and social revolution and that the triumph of the Japanese in the war with Russia has made so deep an impression on their Chinese neighbors that the movement for China's rehabilitation can never again suffer more than a temporary backset. By the adoption of some such plan as that suggested by President James, the Sun believes that we may regain intellectual and moral influence and ascendency in China.

The Outlook, discussing the situation, says: "The Chinese have a right to feel that they have been outraged. We have been in the wrong." It says also in pointing out the way to right the wrong: "We must stop treating the Chinese as if they were an inferior people."

The Homiletic Review, in the March issue, suggested the desirability of a message from thousands of pulpits all over the land, believing that the gravity of the situation called for unusual effort.

As we write, the press dispatches from Washington state that Secretary Metcalf has with the knowledge and under the direction of the President made certain recommendations to the congressional committee on foreign affairs as will bring this question up very soon for action and decision. The amendments proposed

provide for the admission to this country of such Chinese as have certificates from our representatives abroad who may be empowered to give them. Possession of one of these certificates and proof of identity shall be sufficient for admittance. When denied entrance the Chinese shall be admitted to bail pending appeals from decisions of denial. Further provisions are for the reregistration of Chinese now in the United States and for the removal of all restrictions upon Chinese laborers returning to this country, making their certificate, on identification, prima facie evidence of their right to land.

We trust that congress will move speedily to the enactment of some measure such as this; and that steps will be taken also at once to let all China know that henceforth the exempt classes shall have hearty welcome to the advantages of our educational institutions and to all those institutions which make for that which is best in life and character. A mighty influence is to be exerted by China on the world's future. We must uplift them or they will drag us down.

THE CONGREGATIONAL CLUB OF SAN FRANCISCO AND VICINITY.

An Able and Timely Address by President Tucker.

The meeting of the Congregational Club of San Francisco and vicinity in the First Congregational Church of Berkeley on Monday evening, was well attended. A large number of ladies were present as guests.

We like this plan of holding some of the meetings on that side of the bay. It will make for the good of the club and for those interests which it represents. There was one great mistake in the conduct of affairs Monday night. The dinner was served at too late an hour, and in the serving there was an exasperating slowness which kept the attendants at the table twice as long as they should have been kept there. It is to be regretted that this occurred the first time the club has met on that side of the bay for several years. It is something that can be remedied, and we understand that the officers will see to it.

The occasion was, throughout, one of very pleasant and profitable fellowship.

The address by President Tucker of Dartmouth College on the necessity for calling up the reserved forces of Puritanism, or rather the setting up and use again of certain of the lapsed functions, was a timely and able utterance.

In his opening remarks he mentioned some of those ideas which certain of the religious bodies of our country had emphasized in the past and for which we were indebted, and put forth as two of the functions of Puritanism the idea of education and of the best citizenship. All over our land, it was shown, that Puritanism had planted its idea of education, and that idea is counting for much everywhere today. But as to the function or performance of citizenship there had been a lapsing somewhat, and a great call of the times is for the recovery of this lapsed function. There is need for a change of mind as to the relation of the individual to the state. Too generally today the thought with men is to get all they can from the state and nation and put in as little as possible. When men look toward state affairs it is too frequently with self-interest. The question is, How will this help me or my corporation? Not, How will it help my country?

In the progress of the address it was shown that if our cities are to be safe, men of high aims must get at every type of population. Holding up certain features of Puritanism as our example, President Tucker said that Puritanism always struck for the mark; that it never did anything for show. And the suggestion was: Don't beat the bush; go to the man; even go for him at times. The boss is really a weakling. Strike him aright and he goes to pieces.

There is only one reason said the speaker further, why men should go into politics. It is to do something. Politics really means doing for the state, and doing in a direct and simple way. That is Puritanism.

In the course of his remarks President Tucker said that if he were about to enter as a young man into the work of the ministry he would endeavor to stay in one pastorate for forty years; would try thus and in other ways to identify himself with the community; would try to be a citizen as well as a minister. Never, said he, did he pass Bushnell Park in Hartford without a feeling of thankfulness for all that Horace Bushnell's life there had made it possible for him to be to that city and the commonwealth. Reference was made also to the grand influence of the localized life of Dr. Dale in Birmingham, England.

It is this localized citizenship that is demanded; we need men who will stand in sunshine and rain; taking all; content to gain even a foot—for it is through the gaining of the foot that we gain the mile. There is a call for living straight to the line in every relation sustained to the state and nation. The need is not for a kind of public spirit. We are beginning to get away from our braggart ways about our liberty and bigness. The question is, What is the quality? Elsewhere there are those who are laughing at us. They are asking in other lands, and rightly too, What has your gospel done for you? The place to begin to convert the world is right here at home. The work of righteousness at home and of sacrifice abroad go hand in hand. When our land, through its citizenship, which is founded on that Puritanism which had its roots deep in Christ, shall stand for the message which the missionary is giving we shall aid him the most.

One attendant of this meeting, a man who is interested in good citizenship, and who is an earnest worker for it, expressed the wish that this message could be emblazoned on our hills, that it might thus come to that notice which would write it on the hearts of all and bring forth among us the fruitage that is so much needed.

It is a lesson which God intends that the nation shall learn and practice. Happy shall we be if we learn it and live it before the heavy hand of that One who rules and shapes the universe is laid upon us in chastisement!

Mr. Geo. F. Kendall, a business man of Boston, who was one of the American Board delegates to the meeting at Seattle last September, reached San Francisco this week on a return trip from a visit to China. He reports considerable of a ferment in that part of China which lies along the river Yang-Tse-Kiang, and says that there is danger of serious trouble if the situation is not carefully dealt with. There is a strong feeling against foreigners; not against missionaries as such, but against foreigners in general. Mr. Kendall says that our treatment of the Chinese has had much to do with this feeling; and it is evident to him that there have been wrongs on our part as a people which we must hasten to make amends for by just treatment if serious trouble is to be averted.

PRESIDENT TUCKER'S LECTURES.

The Theological Interest of Modern Christianity.

This was the subject of the first lecture by President Tucker of Dartmouth College in the Earle Lectureship of Pacific Theological Seminary, after the introductory lecture to which reference was made last week.

In beginning this lecture President Tucker noted the absence of those passions and emotions which theology has often evoked, "the absence on the one hand of fierce and constructive enmities, and the absence on the other hand of heroic consecrations." "I am not aware," he said, "of any permanent divisions or of any new sects which have resulted from our theological controversies. I am not aware of any great movement, like missions, which has sprung out of the ardor of present theological conviction."

This he attributed not to the smallness of the subjects involved, but to their vastness—the subjects relating themselves to Christianity as a whole, and are parts of the Christian church being alike if not equally interested. Divisions large or small are based on secondary issues, relating largely to order or polity. "Purely doctrinal questions occupy but a small place in the divergencies of the great communions, or in the establishment of sects."

Speaking of the theological changes through which the church has been passing of late the words were: "At no time has the church lost its hold upon the great certainties of the faith. At no time has it seemed necessary to any body of believers to create a protesting sect. At no time has there come forth out of the agitations of the hour a movement representative of the newer theological views, or representative of the antagonism to them."

The deeper explanation of the comparative calmness of the theological period through which we have been passing, and are now passing, President Tucker finds in the co-operation of the intellectual forces of the modern world with the religious spirit. While in ordinary times religion is dominated by the current theology and derives its inspiration from it, there are times when "the religious spirit takes theology in hand and makes the reformation of it, to the point of reality, its great business. And so serious is the business, when once undertaken, that it will not allow itself to be called off or diverted by the appeals of religious men who do not measure the danger of theological insincerity, or the risks to the church of theological incompetence."

In speaking of the work of the religious spirit in effecting changes in theology, President Tucker uses the term reformation as more satisfactory than the words revision or revolution. "Revision is an insufficient word, outward, superficial and transient. Revolution is an unnatural and unscientific term, and in matters of serious thought opposed to progress; meaning usually, as an old philosopher has wisely said, exchanging old prejudices for new. The great religious term, applying to all departments of religion, including theology, is reformation. It was more than an historic accident that it was applied to the great epoch which ushered in Protestant Christianity. Any other word than that would have cost Protestant Christianity either its ancestral rights or its freedom. That term saved both and gave the true direction to all future changes. It always binds the old with the new in the sequence of the Divine method of progress."

Considering the religious situation at the beginning of the modern movement, the lecturer said: "The religious spirit was still strong and active, but it was not satisfied with its theological environment. It was not in revolt against the current theology; it was in a more dangerous mood. It was beginning to reach out toward reality wherever it might be found, as the vine climbs surely toward the light. There was no more satisfaction in one order of faith than in another. There was unrest in all communions at home and abroad." Noting the remarkable series of moral awakenings which reached culmination and close with our civil war, it was said "The religious spirit, always sensitive to the spirit of the age, and now unsatisfied with the inspiration which theology could furnish, began to investigate and reflect."

In way of personal confirmation of the analysis given by him, President Tucker said: "My theological course followed closely upon the civil war. Probably the theology to which I listened was as good as any which then had a hearing. But it was not satisfying. It did not seem to be the message which the religious spirit was urging. Its look was backward, not forward. It was logical but not prophetic. I well recall the continuous debate brought out in my mind between the law and the ministry, not because of a previous bias toward the law, but because of the disinclination to enter the ministry except through the door of intellectual reality. I think that my experience was not exceptional. Whenever there was occasion, as among theological students, for such thinking on religious subjects as would ensure reality there was uncertainty, doubt, and a consequent hesitancy in the affirmation of truth. The volume of truth effective for the uses of the pulpit was being gradually reduced. It was at such a time that modern thought as we now know it, came to the aid of the religious spirit. The aid from this source was unexpected and it was at first unwelcome. But it wrought with the religious spirit toward one end—Reality, reducing at some points still more the amount of truth to be affirmed; at other points making positive contribution to the content of faith.

At this point in his lecture President Tucker proceeded to show where this co-operating force took effect in theology and what its effect was. In that connection it was said that the theological interest of modern Christianity centers around three inquiries. The first is: the apprehension of God, the constant inquiry of the human soul. The second theological inquiry of modern Christianity, it was said, has had to do with the source of authority, especially as related to the Scriptures. And the third has had to do with human destiny.

Concerning the first of these it was said: "The great outcome of this inquiry is the doctrine of the atonement, the final expression of the character of God; at first restricted by arbitrary views of his sovereignty, but gradually allowed the freedom and universality of his gracious designs. This gradual emancipation of the character of God was the crowning work of the religious spirit acting within the limits of the Reformed Theology. I do not think that very much if anything of this result should be credited to what we understand by modern thought. But the deepest thought in the Reformed Theology, that which centers in the doctrine of a vicarious atonement, has been continued and held to a great reality by the modern conception of the universe. Never before has man felt

so deeply that he is part of a great sacrificial system. Look where he will, he sees sacrifice, wherever he sees life. The sacrifice of Christ is the consummate expression of what we now see is the inner law of the universe."

In the progress of the part of the lecture which related to the enlarged conception of God the speaker said: "The old conception of God as the great architect, the designer, the overseer of the universe, was entirely inadequate. The human spirit craved the idea of a God not over nature, but in nature; not over man, but in man. The satisfaction came on its intellectual side with that theory of the universe which brought God into the very process of its development, and with the theory of human life which gave him the place of his working within and not without, from the beginning to the end."

Taking up the second inquiry of Modern Christianity which has had to do with the source of authority, especially as related to the scriptures it was said that we have had given to us thereby "a Bible communicated naturally through men who spake as they were moved by the Holy Ghost, who believed and therefore spake, who wrote of things they knew according to their knowledge, and of things transcending human knowledge according to their quickened, purified, and enlarged apprehension of the mysteries of God; who bore faithful and true witness, according to the very limitations of their personal observation and experience, to the great facts and events through which revelation culminated before their eyes in the life, passion, and resurrection of Jesus Christ; and who in a simple but grand unconsciousness left their work absolutely unencumbered by any unnatural claims, that so the outcome of scripture as a revelation might become to the reasonable acceptance of the church the sufficient rule of faith and practice."

Historical criticism, said President Tucker, has done away with the dilemma, either the Bible word for word from cover to cover, or no Bible at all. In other words "It has taken away the infidel's Bible."

Concerning the third theological inquiry, which has had to do with human destiny, the thought in part was: It had become impossible to believe in the freeness and fulness of that redemption of which man is the subject and at the same time believe in some slight and partial application of it. "One could not entertain the great conception of the gospel and reduce the outcome of salvation to a scant minority. And yet sin was the same thing it had always been, an utterly alien force in the kingdom of God. The religious spirit in its new sensitiveness to humanity could not become thereby insensitive to sin."

At this point it was said that modern thought emphasizes the elimination of sin through its theory of the elimination of the unfit. But this theory, it was remarked, when taken out of the impersonality of nature and applied to human life is very costly in its workings. "We do not like to think that God deals in his spiritual economy with human souls as he deals in the economy of nature with seed and pollen. We cannot conceive of the spiritual world in the same terms of prodigality with which we conceive of the physical world. Waste here, even in a like perfecting of the remnant, becomes an appalling tragedy."

Here the thought turned to the emphasis laid by modern thought on the solidarity of the race. "We sin in one another, and suffer and sacrifice and are saved in one another. The process of salvation is not so much a disintegrating and separating process as it is a unifying process, drawing men into it wherever it is going on; or as expressed in the most recent terms it is 'salvation by fellowship.' Here we reach the farthest possible reaction from individualism. The hope of the individual is in the race, not the hope of the race in the cumulative power of the individual life."

We cannot think of a man in his relation to the future, said President Tucker, "without thinking of the elimination of his sin, his individual task." Nor can we think of him in his relation to the future "without thinking of his connection with the race." And then the words were: "As the thought of destiny is shut up for the time between these seeming opposing theories, the current sets, more strongly than ever before, toward Christ, toward his incarnation and toward his sacrifice. There is no hope in the race without him in it; and there is no hope against sin except with him against it. The contradictions of modern thought concerning human destiny reach their only possible consistency in the doctrine of Christ's connection with the race. We may not be able to formulate this doctrine, but whenever we reach that stage it will be expressed in the closest terms of the Christian faith—terms that are most expressive of the oneness of Christ with man here and hereafter."

In conclusion it was said: "The coming of Christ to the world was not a passing errand, a visitation of one part of the universe of God. His passion could not have been a fruitless venture of sacrificial love like the heroism of the Crusader 'The lamb that was slain from before the foundation of the world' must have an abiding relation to that world, which included in its very creation room and scope for his sacrifice. The outcome in human destiny must be such then as to satisfy him. Of this we may be sure. He must see 'the fruit of the travail of his soul.' The Christian faith, the faith which really centers in Christ, cannot content itself with any meager or uncertain faith concerning the human race. Faith is not blind optimism. It does not shut its eyes to the persistence of sin. It does not abate the claims of justice. It does not ask for anything outside the things which are possible with God. But as it learns to look more steadfastly toward Jesus it sees in him more clearly the promise of a redeemed humanity. "We see not yet all things put under (man) but we see Jesus, who was made a little lower than the angels, crowned with glory and honor."

The final words in conclusion were: "And now if you ask me for the intellectual outcome thus far of modern Christianity, as expressed in its theological interest, I must answer that the outcome of the inquiring mind is not that of the affirming mind. The **immediate** outcome of the inquiring mind is not the creed or the confession; its **ultimate** outcome is some great and glorious affirmation of faith. The immediate outcome of the inquiring mind is not the prophet or the apostle; its ultimate outcome is the utterance of truth in its sublime reality. I do not know how far afield we are from those reaffirmations of Christian truth which give it the widest and the most imperative application to human life, but of this we may be sure, the difference is never great between the reality of faith and some sufficient and satisfying expression of it."

Ohio has another palm of victory. The Aiken bill passed, raising the license of the saloon from $350 to $1,000. It goes into effect as soon as signed by the governor. The saloon men say it will close 6,000 saloons in that state.

A NEW COMMENTARY BY THE PRINCE OF EXPOSITORS.

"Expositions of Holy Scripture."

We give in the second caption of this article the title of a new commentary on the Bible, by Alexander Maclaren, D.D., Lit. D. Dr. Maclaren has long been recognized as the prince of expositors, and this series, which is to be published in thirty volumes, edited by Dr. W. Robertson Nicoll, will have a wide and hearty welcome.

The first six volumes have been published, and are now on sale in all leading book stores in this country and great Britain, at the remarkably low price of $1.25 per volume. They are not, however, sold by the volume, but by the set—$7.50 for the six. One volume is devoted to the book of Genesis, three to Matthew, one to Isaiah and one to parts of Isaiah and to Jeremiah. Six volumes will be published each year until the series shall have been completed. The volumes are large octavo size, bound in red buckram cloth, are in beautiful and good sized type, and contain between 350 and 420 pages.

Competent judges have expressed the opinion that this series will prove to be the most important publication of recent years. No one without the ability and experience of such a Christian as Dr. Maclaren could possibly crowd into the pages of such books so much of high value as is found herein. We have no hesitancy about commending these volumes to both the ministry and the laity. They are a store-house of suggestive and inspiring thought.

We take up the volume on Genesis and find the following on the opening pages: "The revelation which it gives is the truth, obscured to all other men when it was given, that one God 'in the beginning created the heaven and the earth.' That solemn utterance is the keynote of the whole. The rest but expands it. It was a challenge and a denial for all the beliefs of the nations, the truth of which Israel was the champion and missionary. It swept the heavens and earth clear of the crowd of gods, and showed the **One** enthroned above, and operative in all things. We can scarcely estimate the grandeur, the emancipating power, the all-uniting force of that utterance. It is a worn common-place to us. It was a strange, thrilling novelty when it was written at the head narrative. Then, it was in sharp opposition to beliefs that have long been dead to us; but it is still a protest against some living errors. Physical science has not spoken the final word when it has shown us how things came to be as they are. There remains the deeper question, What or who originated and guided the processes? And the only answer is the ancient declaration, 'In the beginning God created the heaven and the earth.'"

We turn to the volume on Matthew and find this among other things on the words "Our Father:" "Dare we rise from our knees to plan and plot for ourselves? How we are tempted to forget our brotherhood in personal animosities, vanity and self-interest, competing with others! Our differences of ideas arising from differences of race, training, occupation, country, fling us apart. Our differences of wealth and position alienate us. Our differences of conception of Christianity often separate and embitter us.. But do these not crumble away when we say '**Our** Father?'"

Concerning the petition, "Thy Kingdom Come," we find Dr. Maclaren saying: "This prayer reposes on the confession that that higher better form of obedience is not yet attained. In a word, it can only be prayed aright by a man who feels that the world has gone away from God and his commandments. We separate ourselves by it from all who think that this present state is the natural condition of men, the order into which they were born, the kind of world which God intended; and we assert, in sight of all the evils and sore sorrows that fill the world, that this is not God's intention. People tell us that the doctrine of a fall, an earth which has departed from God, a race which has rebelled, is a gloomy and dark one, covering the face of life with sackcloth. But it seems to me that instead of being so, it is the only conviction that can make a man bear to see the world as it is. Which of these two is the gloomy—the creed that says, Look at all these men dying in dumb ignorance, living in brutal sin; look at blood, rapine, lies, battle-fields, broken hearts, hopes that never set to fruit but died in the bud, the stream of sad groans and sadder curses, and wild mirth, saddest of all. Look at it all, coming to pass on this fair earth amid the pomp of sunsets and the calm beauty of autumn, and beneath the cold stars, in a world where the noblest creature is the saddest, and accept for explanation that it is the necessary road for the perfecting of the creature; that it is all for the best, that it is exactly what God meant the world to be;—or the creed which sees the same things and says: 'This is not what God intended; an enemy hath done this?' Sin hath entered into the world and death by sin."

In the volume on Isaiah when writing of sorrow being necessary for the perfecting of the Christian life, this thought is set forth also: "But sorrow is not enough; joy is indispensable too. The crop is threshed in tribulation, but is grown mostly in sunshine. Calm, uneventful hours, continuous possession of blessings, have a ministry not less than afflictions have. The corn in the furrow, waving in the western wind, and with golden sunlight among its golden stems, is preparing for the loaf no less than when bound in bundles and lying on the threshing-floor, or cut and bruised by sharp teeth of drag or heavy hoofs of oxen, or blows of swinging flails.

The Paragraph Club

"Seek First."

There has been a prevailing uncertainty as to the way in which some of Jesus's most uncompromising statements can be interpreted. "Resist not evil;" "if any man taketh thy cloak, give him thy coat also;" "take no thought for the morrow;" "for every idle word ye shall give account;"—these are examples of the hard sayings that have troubled many, driving some to fanaticism and others to comfortably vague, figurative interpretations. Some of the difficulties are removed by a good translation, as in the case of the "take no thought for the morrow;" others, no doubt, are genuine and of a spiritual nature.

"Seek first the kingdom of God and his righteousness, and all these things shall be added unto you,"—**these things** meaning food and clothing, the satisfaction of our material needs. Is this to be taken literally? Has it ever proved actually practicable?

This is not the place for any extended discussion, but only for a single suggestion that has made the saying clearer to me. I transfer the situation to that

of a soldier receiving instructions for service to his country. This is what we may conceive his commander as saying to him: "You are always to consider first the United States of America, your country, and her interests. You are not enlisting for your wages. You are not in business with us for profit. You do not become a soldier because we shall give you a uniform. The wages, the rations, the uniform of a soldier will be added to you; but what you want primarily is the privilege of serving the United States, and being its representative wherever you find yourself on the earth. If this is not your first concern, the United States Army is no place for you."

And this attitude is not only right and reasonable, but so real that there is no soldier who would not be insulted by the supposition that he had any less worthy feeling in the matter. We may go even further, and be safe in saying that there is no artist of any kind, and only now and then a professional man, who thinks of his calling as being primarily a means of making a living: the living is added to him,—it is an incident, a necessity, no doubt, but that which he is really seeking in life is something very different. May it not be, then, that Christ's "Seek first" means simply this attitude of the soldier on the part of every member of the kingdom of heaven?

The Unbelief of the Larger Faith.

Too often we brand as skepticism the spiritual experience which is the aspiration of sincere minds for a more satisfying form of faith. In one of his books the historian Baur says of certain forms of ancient thought: "There was an unbelief which sprang from a craving for belief which received no satisfaction from all that the philosophy and religion of the old world gave." This unbelief was the fertile soil in which the seed of the Gospel found root and sprang up and bore rich fruit. These old pagans refused the ancient faiths because they had an intuition of something better. Like Tennyson's doubter who "would not make his judgments blind," they made of their questionings an open doorway into a surer faith.

Much of this nobler skepticism lives all about us in the world to-day. Men and women of refined instincts and devout temper suffer cruelly because they cannot find peace in the terms of the old beliefs. They may be mistaken, but they are also sincere. In spirit and desire they belong to the kingdom of God. Their eyes are lifted toward the open sky; but they are not yet able to look with unclouded vision into the face of the Heavenly Father. They want to believe, but do not know how. They cannot disentangle the abiding truth from the accidents of dogma and ritual which the centuries have fixed upon it.

It is not always easy to be patient with this hesitant unbelief. It is so near and seems so far from the fulness of truth. It seems to starve at the very side of the board of plenty. It looks so like needless, almost wilful, blindness.

But such spirits as these are not far from the kingdom. The "unbelief which springs from a craving for belief" is itself a growing form of faith. It asks for more truth rather than less. It refuses what is in loyal anticipation of what is to be. It is the prophet's vision of the greater day and the more abounding life. Such unbelief leads right forward. It's goal is a more perfect faith. It is a species of the "divine discontent" which foretells all good things. It is safe, because its heart is right, and it will not deny its heart. It is sure to "arrive," because it carries in itself the mighty power of a perfected and satisfying faith in God.

The Iron String.

"Let us be good. Let us sound this iron string." Thus speaks a recent purveyor of wise counsels. It seems a little harsh to characterize goodness as of the quality of iron. There is a suggestion of hardness and a possibility of coarseness in this analogy of the baser metal. It makes of goodness such a common thing. We think of a man with "plenty of iron in his blood" as strong in the robust, self-reliant, achieving elements of character. But somehow this suggestion of the "iron string" does not rise to the same level. Iron is so cheap, so touched with the stain of every-day uses and humble things, that one prefers to find his analogue of goodness among the finer metals.

But after all, are any qualities more needful to our latter-day goodness than those suggested here,—this tonic robustness and fitness for the common needs of men? The man who more than any other at the present time embodies the ideals of the nation is teaching us afresh the world-old truth that the first essential of goodness is personal and civic righteousness. No lack of the "iron string" in his utterance; and no lack of response among the people. The age requires not only iron in the blood, but in the word and in the deed; and the age is getting what it requires. Our instruments of gold and silver, richly set with jewels, charm the ear and lull us in our ease; but the deep, earnest, and even menacing note of the iron string keeps us mindful of the inevitable laws of God.

The iron string voices the conscience of the common people. But we all are common people in the things that stand for righteousness. There is no rabble; there is no aristocracy. When the great underlying ideals of goodness are concerned, the voice of the people is the voice of God. And if the slowly gathering moral force and conviction of the people mean anything today, they mean a stern and imperative sounding of the iron string of law which is the perpetual background of all good things. To "be good" as the world needs goodness and demands it is man's work, not child's play. We shall not think of this business too meanly, or make it too common, if we liken it unto plain, abundant, and infinitely useful iron.

THE STATE SUNDAY SCHOOL CONVENTION.

The convention will be held in Santa Rosa, April 24-26. An excellent program has been arranged. Several workers of national reputation will have part in the convention. One of these, Mrs. Mary Foster Bryner, an international field worker, has a world-wide reputation as a Sunday-school specialist. As a writer for the Sunday School Times, she has through her suggestions to primary and junior teachers become known to a wide circle of readers. She is an interesting platform speaker and her presence will add much to the value of the convention. Mrs. Bryner will give an address on "The Child We Teach." This will be a study of child nature.

Dr. H. M. Hamill, who is chairman of the educational department of the International Committee, and superintendent of the Teacher-Training Department

of the Methodist Church, South, will also be in attendance. Dr. Hamill has given his life largely to the Sunday-school cause and has had remarkable success in the training of teachers. Through his valuable books, as well as in other ways, he has been a great help and inspiration to many. Dr. Hamill will give an address on "The Art of Teaching."

Mrs. H. M. Hamill, a primary specialist, will add to the value of the convention program by several addresses; some on her specialty and others on mission work in the Sunday-school.

The Association feels that it is fortunate in that it has been able to secure the services of the Rev. Herbert Moninger of Cincinnati, Ohio. While pastor at Steubenville, Ohio, Mr. Moninger saw what possibilities there were in the well-organized and well equipped Sunday-school, and so planned and worked as to have soon one of the best Sunday-schools in the state. He is now giving his entire time to Sunday-school work as editor of the lesson helps, published by the denomination with which he is connected. Mr. Moninger will give an address on "The Modern Sunday School and Its Superintendent."

Another person who will contribute to the interest and value of the convention is Miss Clara Louise Ewalt, of Columbus, Ohio, who has been for some time the primary-junior superintendent of the Ohio Sunday School Association. Miss Ewalt was secured recently for three months by the California Association with the hope that her work here would lead to the employment of a permanent field worker for that line of work. One of the features of the convention at Santa Rosa will be a children's meeting, which will be in charge of Miss Ewalt, and at which an address will be given by Mrs. Bryner.

The Rev. W. C. Sherman, of Sacramento, widely known through his helpful Bible Readings, will bring additional contribution to this excellent program. Rev. J. S. Thomas, of San Francisco, will speak on the vital theme "The Relation of Prayer to the Sunday School." A closing address by Dr. Hamill will be on "The Sunday School as a Spiritual Force."

Other features and addresses not herein mentioned lend further attractiveness to the Santa Rosa program.

DRIFT TOWARDS CHURCH UNION.

From the Presbyterian Banner.

The drift towards Church union has assumed large proportions and is moving towards ends that would not have been thought possible even a few years ago. It began with the revision of our Confession of Faith, which precipitated the movement for the union of the Cumberland Presbyterian Church with our Church. Next came the remarkable movement for the union of the Presbyterian, Methodist and Congregational churches in Canada; and now we are witnessing an equally remarkable movement in this country for the union of the Congregational, United Brethren and Methodist Protestant churches. Hitherto there has been little thought of attempting more than the union of churches within the same denominational family, but these last two movements cut across family lines and unite churches of different historic names, doctrines and polities. This shows how deep the spirit of union is penetrating our Christian consciousness and church life. These movements are marked by three characteristics.

First, by the spirit of sacrifice. Hitherto churches have held on to their historic names, doctrines and polities with almost unyielding tenacity, but in these unions all these are being given up. The Cumberland Church is sacrificing its name and its Confession of Faith to unite with our church. In Canada all the churches are sacrificing their names, credal statements and polities to unite on the basis of a new name, a new credal statement and a new polity. In this country the Congregational, United Brethren and Methodist Protestant churches are doing the same thing. These names, credal statements and polities are dear to these churches by many years of experience: yet there is one thing still more dear to them, and that is the Church of Christ or the Kingdom of God on earth; and so this great sacrifice is willingly made.

Second, these unions are marked by simplicity. Especially is this true of their credal statements. The long creeds that are more or less characterized by theological and metaphysical distinctions have been set aside for brief statements of the Christian facts and doctrines, mostly as they are stated in the Scriptures. Calvinists and Arminians are uniting on the broad basis of the sovereignty of God and the freedom of man, without endeavoring to frame these together in statements that may only darken counsel by attempting to explain their interaction. The things that divide Christians are kept out, and the fundamental things on which they agree are put in. In no sense or degree is this compromising or emasculating the gospel, for these brief statements contain the full gospel in all its vital power and are competent to save the world. The first Christian creed was: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Men took this simple saying and spun it out into complicated metaphysical webs that often entangled the Church in divisive controversy, but now we are getting back to its first form and beautiful simplicity and saving efficiency, a form that will not divide the Church but will bind it into unity and brotherhood.

Third, these unions are marked by service. The end that is kept in view in framing both the creed and the polity is efficient service, especially in the practical work of saving men. The Dayton creed affirms that "We believe that all who are through faith the children of God, constitute the Church of Christ, the spiritual body of which he is head, that he has appointed them to proclaim his gospel to all mankind, to manifest in their character and conduct the fruit of his Spirit, that he has granted them freedom to create such officers and institutions as may in each generation serve unto these ends." This subordinates all the offices and institutions of the church to the end of practical service in carrying out the great mission of Christ and of Christians. This is in accordance with the business spirit of the day that unifies divided agencies and make all things tell in practical results.

Sacrifice, simplicity, service—these are marks of progress in the Christian spirit; these show that Christians are understanding Christ and doing his will better; these are steps toward the unity for which he prayed. How far or how swiftly these movements will go, we cannot tell. Now that denominational lines are being crossed and broken down the way is being opened for greater things than we have yet dreamed. God's thoughts are larger than our thoughts, and his steps may lead us swiftly to the one fold.

CHANGING CATHOLICISM IN FRANCE.

[We have noticed with interest and gratification of late not a few changes in Roman Catholicism. It may be something never to be realized, but we look forward with considerable hope and confidence to a time when Protestantism and Roman Catholicism will be so much alike as to make it possible for their adherents to work together in thorough Christian co-operation. And who will presume to say that even these diverse religious bodies may not some day be united? We have read with interest a recent editorial in the London Spectator—which is a comment on an article by the distinguished French author, Mr. Paul Sabatier. The Spectator differs from M. Sabatier in some of the conclusions, but even the editorial in its admissions is quite significant. This we may conclude: it is evident that either within or without the Roman Catholic Church, great changes are likely ere long to take place in the belief and practice of Catholics.—Editor.]

An interesting article by the distinguished French author, M. Paul Sabatier, entitled "Les Consequences de la Rupture du Concordat en France," appeared in the Times of January 18th. The consequences to which M. Sabatier alludes are religious rather than political. He sets before us a picture of the present religious condition of France as he apprehends it, and there is much in that picture to astonish an English Protestant reader. Clericalism, he maintains is moribund in France, but there are unmistakable signs of a widespread revival of Christianity. Ever since 1860 the Church—as interpreted by the Clericals—has never tired of repeating to the democracy, "You and I have nothing in common." Naturally Rome has lost her hold upon the people, and the decree of divorce between Church and State so lately formalised and made absolute has long been a practical reality. More and more the Church has identified herself with the party of political reaction. Leo XIII. foresaw the consequent catastrophe, and made an effort to distinguish between the two causes, but he spoke to no purpose. To this separation France has not, M. Sabatier assures us, been moved by secularist feeling. "Mysteriously and sadly, making many experiments and many mistakes as she goes, France is journeying towards a new ideal;" and that ideal, we read, is no longer one of negation. The people reproach the Church, not only with political bias and arbitrary dogmatism, but with moral inefficiency. The unlikeness between the simple and practical Christianity of Christ and the theological systems of the Roman Church has begun to strike the public mind. "The French workman does not often read the Gospel, but when he does read it he fails to find a great many things that his Church tells him are there; on the other hand, he sees much that the Church has overlooked. For instance, he finds peace, and peace it what he desires with his whole soul." By the Church the ordinary Frenchman understands Clericalism, and Clericalism he hates, and from its bonds he has freed himself. "But is this Church [the Church represented by Clericalism] the whole Church?" asks M. Sabatier; and he answers the question "by a joyful 'No.'" There are, he says, "two Catholicisms, the Catholicism of yesterday and the Catholicism of to-morrow"—i.e., a young and an old Catholic party—and he declares that while "the great majority of French Catholics are by their devotion to Clericalism compromising the cause of the Gospel and the faith, the first fruits of a new generation are ripening in country presbyteries and seminarist cells." "New sap," he asserts, "is rising in the old trunk of religion." The more advanced and outspoken of these new Catholics, while declaring themselves to be among "the faithful of Christ," and desiring to remain "under the protection of Peter," claim the right of private judgment, or, rather, maintain its inevitability. No authority, they say, can make a man believe what his reason tells him is false. It is not a question of the right to compel the human mind, but a question of the possibility of doing so. They are prepared to maintain that all demonstrable truth is orthodox.

Even in less advanced circles, we read, a new attitude towards scientific knowledge is being adopted. The Abbe Loisy is a famous Biblical critic of somewhat advanced views, yet he remains within the Church. An eminent layman making open profession of Catholicism has lately spoken as no Roman Catholic could have spoken a few years back upon the subject of Catholic dogma. "It is a strange new sight to see a son of the Church educated within her precincts rise and demand with firmness and simplicity an explanation from his Mother." M. Sabatier assures us that he has first-hand evidence of "the germination of this new life" in the very centre of the Catholic Church in France. We quote his account of his experience:—"A few months ago I was staying with a Seminary Professor. One evening a young deacon brought me a thick manuscript book, a sort of confidential journal, wherein for the past three years certain pupils of this great Seminary had inscribed their thoughts, their difficulties, their dreams, their faith. * * * The dominant note of the pages I read was a keen sense of the necessity of sincerity, manliness, effort, and initiative. At the same time, I recognised an instinctive distrust of the miraculous, all mechanical devotion, all rites and incantations, together with much strong humanitarian feeling." "What will happen," cries M. Sabatier, "when France feels the influence of this new generation of priests who will not occupy themselves with politics, nor with the attack and defence of the various dogmas and formularies, but will be the apostles of peace between the nations and disinterested collaborators in every good work?" There will be, he believes, "an awakening of faith such as has never been seen elsewhere." Already, he assures us, the "Young Catholics" are making friends with the democracy, who are profoundly affected by their influence. "Already moral preoccupations and religious aspirations are to be observed among some of the Socialist leaders." A Puritan movement has, he thinks, begun.

All these signs of the times are highly interesting and important. But M. Sabatier is a little vague in his prognostications. Is the future of this new party to be developed within or without the Church? M. Sabatier himself foresees the question, and admits he cannot answer it with any assurance. History does not reveal her secrets beforehand. For his own part, he doubts whether the Church, deeply moved and trembling, will have courage to pronounce the final excommunication of her sons. For he tells us that this movement is no question of heresy or schism; it is something far more organic. The "Young Catholics" will join none of the Protestant sects. Protestantism they regard as a fact of the past, a mere substitution of one set of theories for another. They stand by the ethics and the hopes of the Gospel upon which they base their faith, but, so far as the dogma of the Churches is concerned, Roman, Lutheran, Anglican, or Calvinist, they maintain an attitude of agnosticism, neither affirming nor denying, or,

rather, not insisting upon the necessitv of affirmation or denial. To elucidate the position M. Sabatier makes use of a clever simile. The Apostles were Jews who defied the Sacred College of their day. They were in a sense bad Jews, yet they did not seek to destroy Judaism, and they spread all over the world a religion of which Judaism was the foundation.

All that M. Sabatier can say fails to persuade us that the Roman Catholic Church as a whole and as an institution is capable of so radical a change as he contemplates. It is not as if France were the only Roman Catholic country in the world. If the Roman Church admits the right of Frenchmen to think for themselves, she must allow the same right to all her children. Of course, there is always the bare possibility that so long as the "Young Catholics" take no part with any schismatic Church, Rome may silently disregard their indifference to dogma, if they remain subservient in all matters of discipline. The doctrine of the Papal infallibility, however, would seem to present an almost insurmountable difficulty. Without that doctrine, time, which proves all things, and teaches men to hold fast to that which is good, might by a natural process free the Church from the encumbrance of obsolete conclusions. But if she is infallible, how can she avoid disowning sons who set their reason against her inspiration? May not the phenomenon the French writer so eloquently puts before us be entirely attributable —as indeed M. Sabatier hints that it is partially attributable—to a great exodus from the materialist camp, the stir of which is felt even within the Roman Catholic Church, which will nevertheless remain organically unmoved? The primary reason of this exodus we should take to be the fact that men are naturally religious, whether Frenchmen or not. In more old-fashioned language, God is never without a witness, neither in Paris nor anywhere else. For a strong secondary reason we should look to the fact that Frenchmen have a natural scientific bias. They came hastily to the conclusion that Science was going to maintain the doctrine of materialism. The attitude of Science is now, to say the very least, a hesitating one on that point, and her newest prophets have refused to uphold the doctrine. The scepticism of the French nation is shaken. A wave of spiritual feeling has driven many men into what they consider the opposite extreme of Roman Catholicism. They have troubled the holy waters of the Church, but we cannot believe that they will trouble them long. When they are turned out they may bear witness to a fact which France has hitherto been disposed—to her great loss—to deny, that the Church of Christ can stand on French soil without the supporting bonds of Roman Catholicism.

Ex-President Cleveland was being driven to a great gathering during his presidency, and a tremendous storm was raging. The hailstones rattled on the roof of the carriage. Meanwhile a band, undismayed by the weather, began to play. "That is the most realistic music I have ever heard," said the president to a friend in the carriage. "What are they playing?" "Hail to the Chief," said Mr. Cleveland, "and they are playing it with real hail."

Portland, Oregon, is one of the largest lumber ports in the world. One day last week there were ships in port loading lumber for China, Japan and other foreign countries, with a capacity of 20,000,000 feet and at the same time coast vessels capable of carrying 5,000,000 feet—so saith the "Oregonian."

Acorns From Three Oaks.

Aloha.

Grand Rally of the Mt. Hermon Association.

As no ordinary cloud and fog could kill a Saratoga Blossom Festival, so the threatening weather of Monday, March 26th, could not dampen the enthusiasm of the loyal hosts of Presbyterians who led many brethren of many ecclesiastical minds to go with them to inspect our new possessions on the banks of the Zayante at Tuxedo. The special train from San Francisco gathered reinforcements all the way and the attendance ran into the hundreds. One felt at once that any cause which could draw such a crowd—with the emphasis on the word such—must win. Trials and labors doubtless will be many, for God is not taking his beloved into Nirvana to lull them into idle dreamless sleep, but to a place where they must labor to find their peace and rest, inspiration, victory and joy. It was wise to wear overshoes but umbrellas were not needed. And the sun came out to make us very glad we went. There were enough handsome and happy children to touch us all with gladness and it was good to see business men of prominence and fame unbend to frolic with them.

If there was a grumbler in the crowd he kept out of my way. Satisfaction and delight were the uniform experiences and expressions. There were no long speeches, no long prayers, no long songs. "Brevity was the soul of wit." May the spontaneous life of that camp-fire which Manager Gilchrist fired off without any fire, ever characterize the sessions at the junction of Zayante and Frijole creeks.

The open hearted committee asked suggestions from us all. Let us send them in by letter or by postals. Here are mine—if you don't approve, snow them under with protests: A clear afternoon, dear committee, for sleep, rest, reading and recreation. No intellectual functions, except in very special emergency, like a train belating Doctor Chapman or Doctor Gansaulus, between 12 and 7 p. m.. On Sundays reserve hours 1 to 3 for rest. Make much of song. Draw the most bubbling, winsome, spontaneous singer you can get to lead the frequent happy singings of a reverent grateful crowd. Heart singing! Make those groves ring! Choice, classical, refined, artistic music in the future! But build; start, grow up by simple, heartfelt, devotional song.

A Significant Note.

The following addressed to the Congress of the United States was unanimously voted at this first Mt. Hermon rally:

"The members of the Mt. Hermon Association of California assembled for their first rally for the year 1906 at Tuxedo, Santa Cruz County, remember in the rich enjoyment of this country in its spring time of beauty the exceptional hunger and wretchedness of ten thousand red men and women who once owned and enjoyed this paradise. We believe them to be the saddest and most belated human beings under the Stars and Stripes outside of our Island possessions. This growing sorrow of California will be the everlasting shame of our Nation if Congress does not relieve this condition by giving small land holdings on which with the same wise teaching which has civilized Eastern Indians, they may climb up to worthy citizenship. In the name of the Savior of mankind give these most unfortunate ones this opportunity."

If only every Christian pastor substituting the name of his church for the name of the Association would win such a vote and forward it to Washington, we might go on with our promotion plan for the state of our adoption without such twinges of pain that the Paradise we love has been torn unjustly from its old time owners. The Indian Association of California is worthy of your endorsement and assistance.

Good News for Missionaries.

While Mt. Hermon is a great camping place in summer let all Christian workers who want a healthy all the year round home in the ideal climate of California, know that Saratoga bids for them and welcomes them. In the same spirit that Clifton Springs doctors them, and Auburndale homes them for the cultured privileges of Boston, and Oberlin welcomes them for the Christian schooling, Saratoga offers them exceptional climate, beautiful scenery, and welcoming friends.

A beginning has been made by the purchase of fourteen sightly and choice lots. And now telegrams bring word that the directors of the settlement will have five thousand cash in hand before this acorn is printed, with which to begin a home or homes for those who wish. There are no strings to the gift. If some gifted physicians who are thinking of Saratoga will come and begin a sanitarium where missionaries will have special kindness and favor this gift may be applied that way. Be glad with us friends. Watch and pray. Saratoga aspires to be on the Million Dollar line. Ask Miss Laura Richards, President W. B. M. P.

Church News.

California.

Oakland, Market Street.—There were two additions to the membership last Sunday on confession.

Oakland, Pilgrim.—Five persons united with the church at the vesper communion service on Sunday.

San Francisco, Plymouth.—Six persons were received to membership on Sunday. Six more are to unite on Easter Sunday.

Oakland, Fourth.—It is hoped to have the addition to the building ready for occupancy by the first of May. It is much needed for Sunday-school purposes.

San Francisco, First.—President Tucker of Dartmouth College gave the sermon Sunday morning. He states that among the things which impressed him in this church was the character of its attendance. Usually nowadays down-town churches do not have so fine a looking lot of business men, nor so many of them.

Campbell.—Fifteen joined the church at last communion. Ten by letter. Of the five who joined on confession, four were young men. Although the church put up five new lines of horse sheds a year ago, more are needed. On a recent Sunday both rows of sheds were filled and eight or ten teams tied outside. The church is enthusiastic and loyal.

Washington.

Washougal.—The Rev. W. A. Arnold, after thirteen years spent in faithful work in Home Missionary pastorates in Western Washington retires now to a homestead. The church at Washougal was crowded at the farewell services, and much regret was expressed at the departure of Mr. Arnold and family. The Rev. Mr. Snyder of Wisconsin will succeed him as pastor.

Notes and Personals.

A lady in Oakland, remitting subscription for The Pacific, writes: "It has been a member of our family almost consecutively ever since its publication was begun. Well do I recall as a little girl the annual guest in our home, Mr. S. V. Blakesly, who came to Santa Cruz in the interests of the paper. I have a slight knowledge of the labor and struggle of editing and publishing a paper, as I have relatives in the business and can appreciate in a measure what it means to produce such a paper as you are giving us."

The Rev. Dr. Temple will remain with Plymouth Church, Cleveland, until he is called elsewhere. According to our latest information there is no probability that any such adjustment of the situation in Cleveland will be made as to justify any longer stay than this. It is not likely that Dr. Temple will have to wait long for a call from some desirable church, and then the Cleveland church will be left to face its problems under some other man who may be willing to plod on and simply hold the church together. This is what is being done in many places.

Mr. Adam Boisher, a highly respected pioneer of Humboldt county, died at Santa Rosa on Monday morning, March 26th. Mr. Boisher was a liberal supporter of the First Congregational Church of Eureka, of which church also his wife has been an active and devoted member for many years. He was born in Germany, but came to this country when a boy of fifteen, and was at the time of death 72 years old. A funeral service was held at Santa Rosa on Wednesday of last week, conducted by Rev. Griffith Griffiths, former pastor of the Eureka church, assisted by Rev. Mr. Patten of the Santa Rosa church. On Tuesday of this week the remains were shipped to Eureka, where interment will take place. Mr. Griffiths left on the same steamer to conduct the burial service.

The paper at the meeting of the Congregational ministers of San Francisco and vicinity last Monday was by the Rev. Walter Frear. It was concerning the emphasis which should be laid upon some of the neglected Bible truths. The paper was well received, indicating that there is in general a disposition to stand by many of the old doctrines. Next Monday the Rev. Miles Fisher will give a paper on The Biblical View of the Atonement. Two weeks hence the meeting will be held in Mill Valley, Dr. and Mrs. Geo. C. Adams extending for that occasion the hospitality of their cottage at that place. The invitation is to all ministers and their families to attend. There will be a basket lunch. The greater part of the day will be given to the meeting and the trip, and a pleasant and profitable time of fellowship may be anticipated.

OREGON LETTER.

By George H. Himes.

Again the Portland First Church has been grieved by the passing away of one of its most honored and efficient members, Charles L. Fay, who died at the home of his sister in Maine on March 11th. Mr. Fay was born in Massachusetts in 1837. In 1885 he came to Portland as general agent for a prominent life insurance company with which he was connected until failing health compelled him to give up about two years ago. During Mr. Fay's twenty years' residence in this city he was a strong supporter of the First Church, serving as a deacon or a member of the Prudential Committee most of the time; and he was very efficient in Sunday-school work, having a young men's Bible class most of the time. He was always a tower of strength to every pastsor, and uniformly beloved by all who knew him. His wife died about three years ago. He leaves one son, a graduate of Amherst College, who is at present engaged in school work in the East.

A sad disaster occurred to Pacific University on the 11th ult., in the destruction by fire of Herrick Hall, the girls' dormitory. This fine structure was built during the time Rev. J. R. Herrick, D.D., served as President, about sixteen years ago, at a cost of $14,000. The loss of the hall, with its equipment, is rated at $20,000, upon which there was an insurance of $10,000. With this as a starting point the trustees and friends of the institution have determined to erect as good or better building at once; and the funds for the purpose are being accumulated at a very satisfactory rate. One gratifying feature of this loss has been the whole-souled loyalty of the student body, which, without a dissenting voice, took the initiative in beginning to raise a fund for a new building. Such loyalty begat enthusiasm on the part of the management, and also on the part of the citizens of Forest Grove and of the families in general. It is the intention now to erect a larger building than the old one, and the cost will be probably about $35,000.

At a special meeting of the trustees recently a very important action was taken, viz.: that of dropping the section from the charter requiring that a majority of the trustees be affiliated with the Congregational Church. This change in the charter put Pacific University where it was prior to 1893, and makes it possible to be in line to receive a share of the income from the $15,000,000 fund donated by Carnegie to support aged professors, no purely denominational school being eligible.

On Friday evening, March 23, 1906, the Ladies' Aid Society of the First church, Salem, gave a farewell reception to Rev. W. C. Kantner and family, who removed to Seattle during the past week to take up pastoral work with the Edgewater church. The reception was given in the church parlors, and was very largely attended, not only by members of Dr. Kantner's own church, but by many of the ministers and members of other churches, all indicative of the high regard in which Dr. Kantner and his family are held by those who have come into close touch with him during his nearly twelve years of Christian service in Salem. The previous evening Dr. Kantner's ministerial brethren stole in upon him unawares and presented him with a book entitled, "Friendship," a gift from the Salem Ministerial Union, as the culmination of a most delightful social reunion. This occurred at the church just at the close of the mid-week prayer service.

Portland, April 1, 1906.

IN MEMORIAM.

On Wednesday, March 28th, there passed from earth one of its bravest, cheeriest souls, Rev. Otto Anderson.

Born in Boscotel, Wisconsin, thirty-eight years ago, he there received his early education, later attending Northwestern University Academy at Evanston, and graduating in 1894 from the University of Wisconsin, having preached at Racine and Somers during his course. He studied also at Garrett Biblical Institute and took a divinity course at Yale. Having learned the printer's trade in Chicago, he published for a year The Commercial of Wichita, Kansas.

In 1897 he came to California and since coming has preached at Rialto, Sierra Madre, Redondo, Eagle Rock and La Canada. For a season he went with his wife to Arizona, where they labored together in the mining camps of Jerome and Tombstone, establishing at the latter place a church which still lives.

About a year ago he was called by the First Church of Pasadena to assist Dr. R. R. Meredith in the pastoral work, and most faithfully did he discharge his duties, visiting the sick and the stranger and winning his way into the hearts of the people by his simple, hearty cordiality. All this time he was under the shadow of his wife's long illness, and in September came the pain of the final separation. For a time he kept his little son with him, but a new sorrow soon appeared in the discovery that the child was afflicted with tuberculosis of the spine; and now was added the pain of separation from the little fellow, as it was found necessary to send him to Oakland for treatment in the care of an aunt.

Yet he never complained, nor spoke of his own troubles. Always apparently rugged, except for an indisposition in January, which resulted in the temporary loss of his voice, obliging him to give up his work at Canada, which he had continued in addition to the assistant pastorship.

He was seized two weeks ago with a sudden illness and removed to the hospital, where a serious surgical operation was found necessary. For several days the report came that he was doing well and would probably recover, but just as the people had gathered last week for the Wednesday evening prayer-meeting, word came that the dear young helper had passed away.

The funeral was held on Friday afternoon. Beautiful floral emblems from all the organizations of the church and from many friends testified to their love. As the casket was brought down the aisle it was preceded by Dr. Meredith and Rev. J. L. Maile, the former reading the impressive Episcopal service, and followed by the deacons and deaconesses of the church.

Though not a relative was present, there were scores of sincere mourners. A sister coming from Oakland for the funeral was delayed and did not arrive until late in the afternoon, and so it happened, most fittingly, that the feet that had come and gone so willingly on errands of love for the church, rested all night before the pulpit, surrounded with the fragrant offerings of love.

Mr. Anderson is survived by five sisters and three brothers, he being, of the nine, the first to be called home.

Christian Endeavor Service.

CHRISTIAN ENDEAVOR SERVICE.

REV. HERBERT N. BEVIER.

April 15.

Topic: Christ's Life-Lessons from his Resurrection Miracles. John ii:46, Luke vii:2-17; 8, 41, 49-56.

(Easter Meeting.)

Nothing is more reassuring to the Christian in these materialistic days than the increasing popular interest in the great days of the church. Among these Easter held the primacy among the early disciples, later it yielded to Christmas, but more recently it is coming to its own again. Even now in anticipation all the Christian world is singing in preparation for it and soon will be caroling with the birds and chiming with the bells in honor of the vast event, the risen Christ. Easter is the white day of the calendar. The time when the lilies are in full bloom and there will not be a church in the land where there will not be at least one of these emblem flowers to add its beauty to the festival—in California they will be in evidence by the hundreds and thousands. But Easter has an appeal, not to the eye and ear only, but chiefly to the heart. Underneath the wealth of beauty, deeper than any joy the music may afford, is the satisfying truth that death does not end all, but it is rather a transition event in to a large and gratifying life beyond.

George MacDonald tells us that the miracles of Christ are the nearest we come to news concerning the other world. There are three of these; the raising of the widow's son at Nain, of Jarius' daughter, and of Lazarus. It is interesting to note that in each case there was a hopeless condition, which the miracle relieved. In the first, the dead was an only son of a mother and she a widow; in the second, the only daughter of Jairus, in the third, the brother of the two sisters who looked to him in life. Perhaps we may think from this to the hopeless condition of sinful men, and, noting that the core of it is death, see that as the mother was given cheer again by the resurrection of her boy, the father of his daughter, the sisters of their brother, so the Easter truth, rock ribbed in the Lord's own rising, lifts the shadows from every new made grave and springs over it a glorious rainbow of eternal hope.

The resurrection miracles teach us the limitless power of our helpful Lord. He not only had power over inanimate nature, over disease and unclean spirits, but over death itself. He could walk upon the waves, still the tempest, rebuke devils with a word, indeed, but he could meet the king of terrors at the place of his darkest deed and wrest his victory from him when he would. A great conqueror was our Savior, Lord, and he is to-day. Since his advent we may joyfully say, O, death where is thy sting. O, grave where is thy victory.

The resurrection miracles contain in their heart a lesson of another sort. They teach us that there is a rising again of the man out of the death state of sin into the abundant life of the new born children of God. The immortal life is a symbol of newness of spiritual existence in Jesus Christ. Worldliness is a state of death. The dawn of "the life" is a resurrection. On Calvary's cross to those who have faith in it when Christ said "It is finished" that resurrection was made a possibility. When Christ himself arose it was given a pledge. Now it is a blessed truth that as in Adam all died, so in Christ shall all be made alive.

Every new Easter morning we are reminded that deadness to sin and union with Christ are possibilities in a sin cursed world.

Sing we songs of joy and gladness
Free from sorrow care and sadness
Christ, our Lord has brought salvation
To the sons of men today.

We lose much if like many we cling to the letter of the Easter message and lose its spirit, as we do if we reverse the order. We need the saving hope of immortality for the cheer of our spirits and to save us from intellectual and moral despair. "Else earth is darkness at the core and dust and ashes all that is." We need it to secure to us our glorious bodies "for the redeemed man, the new man in Christ is made complete only by the redemption of his body." Dr. Curtis in his work on "The Christian Faith," one of the new strong books on theology thinks that the resurrection body will be God's volitional repetition of the body of the grave with splendid additions. Paul tells us it will be a glorious body. In each of the resurrection miracles there was after the event a spirit in a body. Paul says "God giveth it a body even as it pleased him, and to each seed a body of its own." The lesson of the resurrection miracles is certainly that of the Apostles Creed. They all teach the resurrection of the body.

But then we need also the truth of the risen life here. Without the new life this side the grave there is no hope of a blessed life the other side. If we suffer with him we shall reign with him.

Rutherford advises wisely when he says "Build your nest upon no tree here, for ye see God has sold the forest to death." And yet, there comes in sight a truth that transfigures death. For if we have been planted in likeness of his death, we shall be also in the likeness of his resurrection.

Chicago has been taking a census of its homeless and discovers 60,000 of them. This does not mean that there are 60,000 paupers and tramps in town, although the stranger who goes shuddering into the streets at night and loses himself in the soft coal smoke may think that there are more loafers and highwaymen than politicians and other honest citizens in Chicago. It means that there are 60,000 persons who have no settled abode; who sleep in dime lodging houses when they have the price, and in doorways, freight cars and sheltered corners when they have not. It means that there are in Chicago 60,000 persons who have no employment, and not much fear of getting any: beggars, idlers, thieves and nuisances, for the worst part. It is these undesired and undesirable additions to the populace that give to Chicago the lowest moral standing of any American city, according to her own statistics, for she is now the most criminal of all our towns.

FOR SALE.

A delightful summer home in Graham Canyon, two and one-half miles from Glen Ellen. Good house, nearly new, and about three acres of land. Price $1,500. For particulars address,

Miss Elizabeth Clark, Glen Ellen.

CONJURED UP A CONDITION HE COULD NOT ALLAY.

(From the California Christian Advocate.)

According to the press reports Dowie's overseers have raised a small "South American" insurrection and "deposed" the Apostle Dowie. This is not the first time adepts in mischief have conjured up a condition of things they could not guide. We submit that these Dowieites are a bit ungracious to take advantage of the Apostle's illness and absence to cut up such a dido. These pupils of Dowieism have been trained in hypocrisy and despotism, why not exercise their powers? The scheme of Dowie to found a social city is absolutely tyrannical, but these men who went into it and have been parties to it should be loyal to their leader so long as they are loyal to the system. According to the dispatches Vice-General Overseer Voliva, who came from Australia by appointment of Dowie recently to take full charge of affairs at Zion City, last Sunday announced to 6,000 persons in Shiloh Tabernacle that not only had the order dismissing Overseer Granger been ignored by the decision of the executive officers of Zion, but that it had been decided to reinstate Deacon Speicher. Deacon Speicher declared that Dowie is insane and not to be trusted with the affairs of the church of the city. The audience gave its hearty assent to all the denunciations. The property has been transferred from Dowie to Voliva.

Due allowance should be made for the exaggerations of a sensational report, but it seems pretty certain that the social scheme is going onto the rocks. The whole system of "Zion" is almost an exact copy of the Mormon Co-operative Zion system. As a social scheme Dowieism is Mormonism. There are those who give Dowie credit of being sincere. We had the closest contact with him for two years, attending many of his meetings, watching all his maneuvers, personally examining his alleged healings. We were not able to accredit him with sincerity at any point. He seemed to us a dangerous and a desperate hypocrite possessed with powerful cunning and unlimited audacity. He wove a fine mask of the general truths of the gospel and fought like an enraged tiger to break into the churches on the Pacific Coast. That he was kept out of the Methodist Episcopal Church and finally driven from the Pacific Coast is well known history. Our opinion of him formed at close range and in the presence of concrete conditions, has not been changed by his subsequent career. Some time ago we visited Dowie town and examined his deeds and contracts and his town. He is not a fanatic, not a fool; he is a cold, calculating hypocrite, who made up his mind that, taking the whole church together, there were enough defective people with money, who by a powerful use of a mechanical method of interpreting the gospel, could be assembled first in the churches and then drawn out into a separate movement, out of which by a system of tithes he could indefinitely enrich himself. He had a low, commercial motive from the start. He is a past master in the use of abusive language. He is a refined flatterer toward those he seeks to use. Every endowment of his nature is that of a despotic tyrant. He found a liberty of operation in America which did not prevail in Australia. There is room for the conviction that all the hubbub at "Zion" is only a part of a deep scheme to "blow up" the plant and clean out the treasury. It is possible and even probable that Dowie is at the bottom of the whole plan. His being "deposed" in due time will be followed by a "restoration," but not until all creditors have been "satisfied."

STRIKING AT THE MISSIONARIES.

The San Francisco "Wasp" is usually fair to all concerned, but in its issue of last week it makes a rather silly attack on the missionaries in China. We can excuse the "Wasp" on the ground of inadequate information. It does not seem to know that, practically, every college in China is under the guiding genius of the missionaries, the interpreters of the best there is in Western civilization. Every hospital and asylum among the 400,000,000 in China is the product of missionary effort. The attempt to minify the work of the missionaries in China by saying they are unable to "invade influential classes," proves the "Wasp" is scarcely up on the work of missionaries in China, but the claim that all the intelligent men are needed at home to convert ex-Christians who have become rabid agnostics, is highly amusing. We can see no reason to prefer a soft-headed agnostic to a hard-headed Chinaman. Ten sound Chinamen to one agnostic have been converted during the last ten years. The "Call," the "Wasp," General Corbin, Hancock, and several other globe-trotters, have tried their hand on the missionaries in China. If the "Wasp" will name one anti-missionary globe-trotter, or one anti-missionary military functionary who has added one ounce to the trade or commercial interest in China, we will name ten missionaries, any one of whom has done ten times as much for the development and advancement of the commercial and industrial interests of China.

Our fancy has often run riot when we think of the possibilities of the future in the realm of invention and discovery, says The Western Christian Advocate, but as most of us are more or less amateurish in our scientific methods and conceptions, we dismiss many of our imaginative flights as more or less fanciful, serving rather as a source of amusing speculation. But when such a man as Edison ventures a prophetic word as to the future operations in the electrical world, we give attention to it with much interest. His prediction is that he will live to see the day when electricity will be generated by direct process—that instead of putting our coal mines on wheels and hauling great trains of fuel hundreds of miles, entailing immense loss of time and money, generating stations will be constructed at the mine's mouth, and the power transmitted by wire throughout the country. He insists that it is easier to carry molecular vibration by millions of waves a second than freight cars full of crude matter; easier to ship 100,000 horse-power over the wire and more economical than to send the equivalent in coal over a railroad track. Not only will electric power be developed and distributed from coal mines in the future, but all the water power in the world will be used for the production of electricity. This is a prediction that even now is in process of fulfillment; it presents itself as reasonable and practical. When that time comes and the transmission of innumerable volts will be as easily accomplished as the telegraphic message is sent to-day, our imagination is staggered at the sweeping economic revolution, and we are led to conclude that after all, our boasted age is a crude and lumbering day.

From the "Paris Revue Bleue," translated for "Public Opinion," we learn that Paris has only 17,000 bakers and 14,500 butchers, but it has 33,000 saloons. In the whole of France 160,000 persons are employed in making bread, but 500,000 are employed in saloons. An additional fact is that one-twentieth of the voters of the country are employed in this business. All these saloons are gambling resorts. The saloons pay the city taxes. The average amount of liquor consumed in France per head is nine quarts. France has wriggled loose from the grasp of the Roman Church, but this python of strong drink has enfolded itself about her. France, according to this authority, consumes 60,000,000 gallons of bitters and absinthe in addition to her tremendous direct liquor bill.

Our Boys and Girls.

KEEP TRYING.

If boys should get discouraged,
At lessons or at work,
And say, "There's no use trying,"
And all the hard tasks shirk,
And keep on shirking, shirking,
Till the boy became a man,
I wonder what the world would do
To carry out its plan?

The coward in the conflict
Gives up at first defeat;
If once repulsed, his courage
Lies shattered at his feet.
The brave heart wins a battle
Because through thick and thin
He'll not give up as conquered—
He fights and fights to win.

So, boys, don't get disheartened
Because at first you fail;
If you but keep on trying,
At last you will prevail;
Be stubborn against failure,
Try, try and try again;
The boys who keep on trying
Have made the world's best men.

—Selected.

FORTY DINARS IN MY TROWSERS.

The story of the Forty Thieves in the Legends of Persia occupies perhaps about as high a place or position in the literature of Persia as Dick Turpin or Robin Hood in the literature of England. The story books of Persia are full of the deeds and doings of the Forty Thieves.

There is one incident in their traditional biography that will compare most favorably with any of the redeeming incidents on record in the life of famous highwaymen. It is a beautiful incident of which I wish to speak, showing that even in those whom we consider the lowest and most lawless, there is a germ of human kindness which calls for approval and encouragement, and should beget in the human family greater charity for each other, especially for those reared under adverse and evil conditions. For let it be remembered that we are all the sons and daughters of Adam.

There was once a Persan youth, who being left fatherless, and his widowed mother being unable to provide for him, and being desirous that her son should have a trade so that he would be able to earn a livelihood for himself, intrusted him—her only boy—to some merchantmen who were making a long journey across the desert to a distant city that was to be his home, and where he was to learn a trade of some relatives of his mother.

On the day of his departure he promised his mother that he would always tell the truth, no matter how unfavorable it might seem for him in so doing. Just before leaving the place of his nativity, his mother sewed in his trowsers lining forty shining silver dinars, all the wealth that she could possibly spare her son for his journey, and with the thought that it was likely that she might never see him again.

The caravan started on its long and tedious journey, and for many days traveled along undisputed and undisturbed. One day, however, as the sun was sinking in the western horizon, a band of robbers fell upon it, demanding everything the people had on penalty of instant death. Each merchant was relieved of all his valuables and finally came to the Persian boy and bound with fetters. One of the robbers said, "Well, my son, what have you got?" "I have got," said the boy, "forty dinars sewed in the lining of my trowsers." The robber laughed, for he thought the boy was joking, and under the circumstances it pleased the robber. Finally the chief of the robbers came up to the boy, and was told by the first robber what the boy had said. So the chief repeated the question and asked the boy what he had on his person, when he replied: "I have already told one of your men that I had forty dinars sewed in the lining of my trowsers." The chief ordered the first robber to take his knife and slit open the trowsers of the Persian youth, and in so doing they were dumbfounded to see rolling out the forty shining silver dinars.

The chief, soon as he could recover his wonted authority and severity, demanded of the boy the reason why he had told of the money that was so completely concealed; when he bravely replied:

"Before I left my beloved mother I promised her that I would tell the truth at all times and under all circumstances; so I told you the truth about this money."

This band of highwaymen were none other than the famous "Forty Thieves," whose exploits and deeds of outlawry had struck terror to the caravans which journeyed westward toward the great sea. The captain of the "Forty Thieves" was so completely dumbfounded by the bold truthfulness of the Persian boy and his rigid adherence and obedience to the commands of his mother, that his mind reverted back at once to the day when he had left his mother's side long years before, but, unlike this noble Persian boy, had failed to heed her wise counsel and advice.

There was an immediate conference of the bold outlaws, the final result of which was that the captain ordered the forty dinars returned to the worthy son of a noble mother, and placed back in the manner in which they were found. Further, the booty which they had taken from the traveling merchants was returned to them; and as the sun set on the desert plain, merchant and robber bivouacked together at the close of that eventful day. Truly a fulfillment of that Biblical prophecy that the lion and the lamb shall lie down together.

It is said that this event closed the career of outlawry by this band of robbers, the "Forty Thieves." That the chief returned to his boyhood home and became a respected citizen of the country whose laws he had for so long a period of time violated, though his identity had never been discovered. It was with this incident that the name and fame of the "Forty Thieves" ended. A fit ending to so worthy an example, and one that it would be well for even the modern boy (Young America) to emulate and imitate.

Richard Dobson.

Lansing, Mich

SILENT INFLUENCE.

More than forty years ago at a great English school (and in those days that state of things was common), no boy in the large dormitories ever dared to say his prayers. A young new boy—neither strong, nor distinguished, nor brilliant, nor influential, nor of high rank—came to school. The first night he slept in his dormitory not one boy knelt to say his prayers. But the new boy knelt down, as he had always done. He was jeered at, insulted, pelted, kicked for it; and so he was the next night and the next. But after a night or two, not only did the persecution cease, but another boy knelt down as well as himself, and then another, until it became the custom of every boy to kneel nightly at the altar of his own bedside.

From that dormitory, in which my informant was, the custom spread to other dormitories, one by one. When that young new boy came to school no boy said his prayers; when he left it, without one act or word on his part beyond the silent influence of a quiet and brave example, all the boys said their prayers. The right act had prevailed against the bad custom of that little world.—Philadelphia Methodist.

A man should never be ashamed to own that he has been in the wrong; it is but saying in another way that he is wiser today than he was yesterday.—William Penn.

SLOT MACHINE GAMBLING.

REV. G. R. STANLEY.

All slot machines are not immoral or illegal. It is quite proper for a person to put a penny or more into a slot machine and get a stick of candy or hear some music or find out how much he weighs. It is as moral to pay for a purchase by putting money through a slot as over a counter. It is as useless to attack the slot device as to object to doors because some of them open into gambling dens. The real question is, "Is there, beyond the slot (or door) a gambling device with its chances or prizes?"

There is quite a variety of these gambling machines. A recent San Francisco daily stated there were more than thirty kinds in that city. One of the latest to me was one I saw on Market St. in a barber shop. It was a card machine with the list of prizes headed, "Royal Flush—100 shaves."

For several years there has been considerable effective legislation on this subject by counties and municipalities under the supposition that the laws of the state were inefficient. This is proving to be a mistake. In this article I will confine myself to what has been done or may be done under the laws of the state of California.

The operation of these gambling machines has been held to be in violation of two distinct provisions of the Penal Code. First, Section 319, relating to "Lotteries." There has been little done under this law, though some attorneys consider this provision as good as the other if not better. Second, nearly all the prosecutions have been under Section 330, forbidding "banking" and certain other gambling games. This section reads as follows: "Every person who deals, plans or carries on, opens or causes to be opened, or who conducts either as an owner or employee, whether for hire or not, any game of faro, monte, roulette, fasquniet, rouge et noir, rondo tan, fan-tan, stud-horse poker, seven and a half, twenty-one, hokey-pokey or any banking or percentage game played with cards, dice, or any device, for money, checks, credit or other representative of value, and every person who plays or bets at or against any of said prohibited games, is guilty of a misdemeanor, and shall be punishable by a fine of not less than $100 nor more than $500, or by imprisonment in the county jail not exceeding six months, or by both such fine and imprisonment."

Section 337 provides that every official voting for an ordinance to license gambling games forbidden by section 300 or granting permits or collecting license money therefor, etc., is guilty of felony, punishable by imprisonment in the state prison. If this law was enforced many men who are now running city governments would be inside of prison walls. This is generally known to officials throughout the state, but it is a delicate subject to talk about.

For several years there has been little difference of opinion among well informed attorneys and judges concerning the illegality of money machines. Their suppression has ceased to be a question of law and has become a question of officers and juries. There has been more difference of opinion about merchandise or cigar machines, and there were some confusing decisions given by superior court judges some years ago. Recent decisions have pretty effectually cleared away former mistaken opinions. The old decisions of Judge Cook of San Francisco and Judge Green of Alameda are being used as ghosts by the gamblers to frighten those who desire to enforce the law. It ought to be noticed that these were not supreme court opinions and are exceptions to the usual decisions, especially within the last three years.

But let us see what is being done in this matter. Unless otherwise specified I will confine myself to the enforcement of Section 330 against trade or cigar machines, and in a small strip of country of which I have personal knowledge or information from the officers themselves.

About two years ago District Attorney C. H. Pond of Sonoma county gave notice that slot machine gambling of all kinds must cease. His method of procedure, when necessary, was to seize the machine with a search warrant when the offender was arrested and after conviction secure an order for the destruction of the machine. A cigar dealer, who continued operating was promptly arrested and fined $100. It was held that the stock of cigars, etc., was a "bank" or fund for unlawful gambling. On appeal to the superior ccurt this view was sustained. That stopped the machines for a time at least. Lately some of these cigar machines were started up at Petaluma. Ten were arrested. Three pleaded guilty and were fined $100 each. One was tried and fined $200. He appealed his case to the superior court, where it is now pending. As this case is identical with the one formerly appealed there is little doubt about the result. Six others have, at a later date, been fined $100 each.

Proceedings were begun in Marin county about the same time as in Sonoma county by the district attorney, Thos. P. Boyd. An owner of a machine was successfully prosecuted and fined (almost $400, I think.) The machine in question was operated for money, but the decision was held to apply as well to others. There was a complete withdrawal of all machines from the county. For two years the county has been kept free from these gambling devices unless possibly where local police supervision has been inefficient.

About the same time as the counties already named, similar proceedings were begun in Courtland, Sacramento county, under the vigorous administration of the justice of the peace, Mr. E. A. Gammon. The following is a summary of the results: Three hundred dollars in fines collected from three men; one $250 money machine and one $35 trade machine destroyed; and two others awaiting destruction; and that form of gambling only a memory in that large township.

In February, 1905, in Contra Costa ccunty the machines were ordered closed. This was not at first considered applicable to merchandise machines played with checks, but in a few months they also prohibited. A man in Martinez was arrested for operating a machine with a notice on it that eight cigars would be given to every one who played $1. He was fined $100, but appealed to the superior court, where the case is not yet decided.

In other counties as Fresno and San Bernardino it has been repeatedly decided that cigar machines are "banking games," even if a cigar is given with every nickel played, and that machines seized cannot be recovered by replevin.

It is worth while to notice the course pursued by the gamblers. When they know the officers are in earnest nearly all of them will quit. When arrested part of them will plead guilty without a trial. A large portion of those tried and fined are satisfied without appealing to the superior court. Of those who have been defeated in the superior courts none has dared to appeal on the merits of the case to the supreme court.

A large owner of machines recently acknowledged that he knew that they were run in violation of the law, and in time would be driven out; but as there was such a large profit in them he intended to keep them in operation as long as possible in spite of law. This is a good sizing up of the situation.

The law amply provides for the seizure and destruction of these gambling devices and this course ought to be followed. It has been well demonstrated by trials in several counties that slot machine gambling can be as successfully prosecuted as other kinds mentioned in Section 330, and as well as misdemeanors of other kinds.

We have some officers in this state who have been doing brave work. All honor to such men. Good citizens should stand by them at election time and all other times. Tell them that you appreciate their services. Unfortunately some officers are cowardly or worse. They need stimulation. Section 335 of the Penal Code reads as follows: "Every district attorney, sheriff, constable, or police officer must inform against and diligently prosecute persons whom they have reasonable cause to believe offenders against the provisions of this chapter, and every such officer refusing or neglecting so to do, is guilty of a misdemeanor." If some officers were arrested for neglect of duty the effect would be healthy.

The governor of the state of California has as much power and responsibility in regard to the laws against gambling as the governor of Missouri had in regard to Sunday laws. It is as proper for the attorney general to see that the district attorneys do their duty in gambling cases as to give his assistance in conducting the Weber murder case in Placer county.

THE DAY'S WORK.

A little corner for my Lord, to till,
A little chalice for my Lord, to fill,
Some blessedness to know, of labor done,
Some quiet resting at the set of sun,—
And comes God's peace to overbrim my soul;
Life hath no fragments, 'Tis a perfect whole.

—Margaret E. Sangster.

If it please God that my bones shall lie in an African grave, I shall have established such a bond between Africa and the church at home as shall not be broken until Africa be redeemed.

Sunday-School Lesson.

JESUS' POWER OVER DISEASE AND DEATH.

Second Quarter.. Lesson III.

Luke vii: 1-17. April 15, 1906.

DAILY READINGS.

M.—Jesus' Power Over Disease and Death. Luke vii: 1-10.

T.—Jesus' Power Over Disease and Death. Luke vii: 11-17.

W.—A Servant Healed. Matt. viii: 5-13.

Th.—The Ruler's Daughter. Matt. ix: 18-26.

F.—The Crucifixion. Mark xv: 22-38.

S.—The Touch of Power. Mark i: 39-45.

S.—Christ Risen. Luke xxiv: 1-12.

The pious spirit of the centurion is feeling after God, if haply he may find him. He is ready to discard his own worn-out religion for a better faith. He overcomes that strongest of passion, the racial prejudice. Increasing wealth has not made a niggard of him. He builds these serfs of his emperor a synagogue, the chiseled marbles of which, lately uncovered, prove it one of the mostly beautiful and costly ever erected. Trained in the cruel school of war, yet he can not see his slave suffer without compunction. So far is he above the Roman spirit which esteems a slave a thing rather than a man. * * * He displays a remarkable appreciation of the character of Jesus. He is not offended at his humble origin. He makes no disparaging allusion to Nazareth. He believes the Master's power may have an extra-Israelitish display; can be exercised even upon a heathen's drudge. Overwhelmed with a consciousness of unworthiness, he proffers his request by proxy, not in person. Seeing the Master approach, he sends another deputation to him in haste. Aware of the Hebrew ideas of ceremonial pollution, he will not expose the rabbi to such danger by asking him to enter a Gentile home, especially as there is no need. Jesus, too, is an imperial commander. At his order disease will depart and health will come. No wonder Jesus panegyrizes such faith. He hastens to embalm it in his praise He eulogizes it. Considering its source, its degree, its environment, it is unmatched by any descendent of him who bore the name of "Father of the Faithful." The scene changes from the city lifted to heaven in privilege to a hamlet never mentioned before or afterward in Holy Writ. At sundown Jesus climbs the flinty path toward that rustic village in which death is celebrating an unusual victory. A youth, manly and noble, sole support of a widowed mother, is being carried to his tomb. Lamentations in this instance are not perfunctory. Furniture is overturned in token of desolation. Rocky shelf in tomb is ready. Funeral director invites stray travelers to join procession. Women are in van "because first in transgression." Piercing cries to accompaniment of shrill file and clanging cymbal rise. A voice eulogizes the dead. In wicker bier, carried on shoulders of pall-bearers, lies the body wrapped in linen bands and the napkin covers its face. * * * Life and death meet in that highway. "Weep not," are Jesus' first words. His next reveal his power to assuage grief. "Young man, arise!" All gruesome features are removed by the natural voice of the dead who is alive again.

The Teacher's Lantern.

The centurion's heart was good ground. He was above prejudice. Open to conviction, evidence had full weight with him. In the instance of the centurion the word "faith" is used for the first time in the New Testament. He is the first heathen admitted to the kingdom. Jesus avails himself of the opportunity to enunciate a fundamental principle. In the kingdom consummated, in its triumphant state, it is not sacred lineage or ceremonial righteousness which will give admission, but faith. By this door many from far east and far west shall enter and sit down with the worthies of olden time at the banquet of redemption—a prophecy marvelously fulfilling in our very day. * * * The two scenes form an inspiring composite picture. Opulent and populous Capernaum shades down into rural Nain. The independent and powerful centurion gives place to the most distressed and forlorn creature in oriental life—the childless widow. What does it mean but that the grace of Jesus can encircle all places from metropolis to straggling village and all people, high and low? * * * Bed, bier and tomb: Is not this a significant progression—from the just dead, as in the case of Jairius' daughter, to the one (the widow's son) prepared for and on his way to the grave: and further yet to the one (Lazarus) actually and for four days entombed? See in this Jesus' complete mastery of death.

Royal
Baking Powder
Absolutely
Pure

DISTINCTIVELY A CREAM OF TARTAR BAKING POWDER

It does not contain an atom of phosphatic acid (which is the product of bones digested in sulphuric acid) or of alum (which is one-third sulphuric acid) substances adopted for other baking powders because of their cheapness.

THE DEACON'S PARABLE.

A self-conscious and egotistical young clergyman was "supplying" the pulpit of a country church. After the service he asked one of the deacons, a grizzled, plain-spoken man, what he thought of "this morning's effort."

"Waal," answered the old man, "I'll tell ye; I'll tell ye in a kind o' parable. It reminded me of Sim Peck's fust deer hunt, when he was green. He follered the deer's tracks all right, but he follered 'em all day in the wrong direction."—Exchange.

"The work of this world must be done by men in touch with another

"When you walk toward the sun all your shadows are behind you."

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—William Burleigh.

THE SERVICE OF SYMPATHY.

Humanity is often beleaguered by temptation and beset behind and before with difficulty, and in consequence the flesh being weak even where the spirit is willng, falls easily into depression and despondency. There is constant call accordingly for mutual sympathy and helpfulness between man and man, since human lives are necessarily linked together, and, by the very law of their creation, men are meant to be of use and comfort one to another. Each man, consciously or unconsciously leans on his neighbor, and is in turn, by every consideration of generosity, not to say decency, bound to buoy up the hope and failing courage of his fellows. Human souls are not situated in like so many atolls of the South Seas, with absolutely no means of communication between. Life indeed means separation to a degree, but not such an utter isolation of interests and sympathies. Society must not be judged according to an atomic theory, regarded as a fortuitous mass of haphazard points. It is rather a closely articulated aggregate of related entities, each exercising a pressure on all the others. So intimate is this social inter-relation of the parts that when one member suffers all the other members suffer with it.

The individual who takes this Christian view of social duty will at once discover about him on all sides candidates for comfort. The man who is in need is everywhere, and the man who can help him is about as numerous. On every side are the people who need us while we need them—the tried, the perplexed, the weak, the despondent, the folks who are "just tired out," like so many Davids in the woodland of Ziph waiting for the approach of some royal good Jonathan who by the hearty offering of his timely sympathy shall strengthen their hand in God. The warm-hearted Paul had his eye upon this or the other man of his own times who was in danger of being swallowed up with "sorrow overmuch." These overstrained spirits, these souls ready to faint, are numerous in every community, and it is at once the duty and the privilege of Christian people to afford an instant and loving help, perfectly adapted to their peculiar need.

It is true that many obstructions to a mutual helpfulness between men are encountered which arise from divergences of aim, differences of surroundings and varieties of temperament and educational training, so that certain classes in the community live practically in a different world from other sections of society, and it is difficult to bridge the gulf between. Many disintegrating forces are at work in the social as in the physical world. The social fabric as it exists today is not a seamless robe, but exhibits many sad rents and ragged cleavages recording great separations of thought and sympathy between men of different classes and climes. The result is that many needy people are rendered either very suspicious of the approaches of those who with well-meaning intent would relieve them, or seem entirely unable to comprehend the aim and intent of the proffered sympathy.

It may also be urged that in these "rushing" times, of complicated interests and infinite distraction, there remans little opportunity for the exercise of a kindly and intelligent interest in others. Most people declare that they have little time to regard the misfortune of others, fail to compassionate or even comprehend the misfortunes of the man who falls, or who, if some unfortunate is seen to fall in the street, commit him, with the levity of the Levite, to the hasty care of the officially detailed ambulance.

But it is certain that whatever may be the real or imaginary difficulties in the way of engaging in the service of social sympathy none will be excusable if they neglect that Christly ministry. If there be a gulf between different classes in a community that abyss can be bridged by tact and sagacity; if life today be hurried there is always time to be kind, and opportunity to be helpful. It may be that the helpfulness may be phrased in somewhat different terms and forms that those in which it expressed itself in the days of stage coaches and flint-locks, but it may be as real, as genuine, as welcome, and as useful as was any ministry of former times, gaining in intensity, perhaps, while more condensed and concentrated in form and application.

The heart of the world is selfish, but the Christian church has no business to be self-engrossed. Infidelity is not sympathetic, but Christianity has a word to speak and a touch to bring that can heal the deepest hurt. And as the thoughts of mankind are increasingly drawn out from self to expend themselves upon human need, will be more generally secured and exercised that supremely useful gift—

"A heart at leisure from itself
To soothe and sympathize."

—New York Observer.

Heavy work in youth is quiet rest in old age.

LOVED THEM TO CHRIST.

"One of the greatest soul-winners we ever had in Chicago was Col. Clark, who spent all the income that he made which was a very large one—in rescuing the perishing and fallen. He would go down to his mission every night in the year, preaching as best he could. I thought he was a rather poor preacher, yet those men would flock to hear him," said Dr. Torrey recently in Liverpool. "He was always saying the same thing over and over again, and he did not say it in any interesting way; and yet that great crowd would come night after night. Why did they come? Because they knew Col. Clark loved them. He had more power with them than all the preachers in the city. He used to just stand right up there with the tears running down his cheeks, as he pleaded with those drunkards, thieves and abandoned men and women.

"Well, after awhile he got a bit ashamed of his tears, and so he said: 'I must not be so chicken-hearted. I must try to keep off crying.' He succeeded. Our hearts are hard enough, and after awhile he shed no tears. But he got no converts, and he saw he was winning no souls, and he went alone with God, and said: 'Oh, God, give me back my tears,' and God gave him his tears, and he won souls for Christ."

"You must find that impediment in your speech rather inconvenient at times, Mr. Biggs?" "Oh, n-no. Everybody has his peculiarity. Stammering is m-m-m-ine. What is yours?" "Well, really I am not aware that I have any." D-do you stir y-your tea with our yright hand?" "Why, yes, of course." "W-well, that is y-your p-peculiarity. Most p-people u-use a t-teaspoon."—Ram's Horn.

SUNSET EXPRESS

The Easy Way East

New composite-observation cars with train libraries (get catalogue of porter), luxuriously appointed sleeping cars, model dining car service, courteous attendants—every modern convenience.

Daily Service

SAN FRANCISCO
TO NEW ORLEANS

Speedy and palatial passenger steamers leave New Orleans weekly for New York, or, the journey east may be completed by limited trains.

Get a copy of "Wayside Notes," a booklet, profusely illustrated, that tells all about the journey from beginning to end, the Old Missions and the many other historical landmarks.

Sent for five cents by any agent

Southern Pacific

"DOMESTIC"
THE LIGHT RUNNING
The Sewing Machine
For Family Use.

PEERLESS PAPER PATTERNS
Newest in Design. Perfect in Fit.
Fashion Sheets Free to Any Address.
J. W. EVANS, Coast Agent.
1021 Market Street, near Sixth,
San Francisco.

REDLANDS
If you are thinking of making a home in California, can you find a better place in which to live than REDLANDS?—A city of rapid and permanent growth, fine scenery, excellent soil and abundant water, good climatic conditions, and the very best society, churches, Y. M C. A., public library and fine schools. No saloons. For further particulars, call upon or address
JOHN P. FISK,
First National Bank Blk. Redlands.

Mills College, California
The only chartered Woman's College in California. Confers degrees and presents its Alumnae as accepted candidates for graduation work at the Universities. Seminary course accredited to the Universities. Offers excellent opportunities for the study of Music, Art and Elocution. Ideal climate and grounds. A refined Christian home for young women. Terms moderate. Fortieth year. Write for catalogue to **Mrs. C. T. Mills, President, Mills College P. O. California.** Spring term opened January 10, 1906.

"Good-bye," I said to my conscience—
"Good-bye for aye and aye,"
And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace;
And I cried, "Come back, my conscience;
And I long to see thy face."
But Conscience cried, "I cannot;
Remorse sits in my place."
—Paul Laurence Dunbar.

Great opportunities seldom present themselves, but every moment of every hour of thy conscious life is an opportunity to improve thyself, which for thee is the best and most necessary thing.—Ruskin.

A little girl who had remarked to her mother that she was very nervous, was asked what nervousness meant. "Why," replied the little siren, "don't you know? Nervousness is being in a hurry all over."

WHEN YOU COME TO San Francisco,
STOP AT THE HOTEL GRAYSTONE
IN BUSINESS CENTER 66 Geary St.,
ALL MODERN CONVENIENCES NEW AND ELEGANTLY FURNISHED. EUROPEAN PLAN.
RATES 75 Cents per day and up. Special rates by week or month
Take street car to Market and Geary Sts.
JAMES G. CHOWN, Proprietor.

Hot and Cold Baths. Excellent Table.
THE OCCIDENTAL HOTEL
American and European Plan
Montgomery St., Cor. Bush, San Francisco
GEO. WARREN HOOPER, Lessee.
Terms Moderate. Omnibus to Station and Boats.

Important Notice to Ladies
We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.
Old work repaired, refinished and made equal to new. Tableware plated.
We call for and deliver work.
DENNISTON'S S. F. PLATING WORKS
Tel. Main 5931 743 Mission St., bet. 3d and 4th

Hotel Hamilton
125 Ellis Street, San Francisco.
Phone, Private 223.
A beautiful 12-story building. Fire-proof. All modern improvements, including Long-distance Telephone in every room. Suites and single rooms, with bath. European plan. Cafe and service in connection.
Rates, $1.00 to $4.00 per Day.
Office and Elevator on the Ground Floor.
The Royal House (126 Ellis) and the Hamilton are under one management.

Royal House
F. L. TURPIN, Proprietor.
126 ELLIS STREET,
Bet. Powell and Mason, S. F.
Rooms to let by the day, week or month. Incandescent electric lights in every room. All Market street cars run within one block of the house. Ellis street cars pass the door every three minutes. Phone, Main 1535.
Rates, 50c to $2 per Day; $2 to $8 per Week; $8 to $35 per Month.